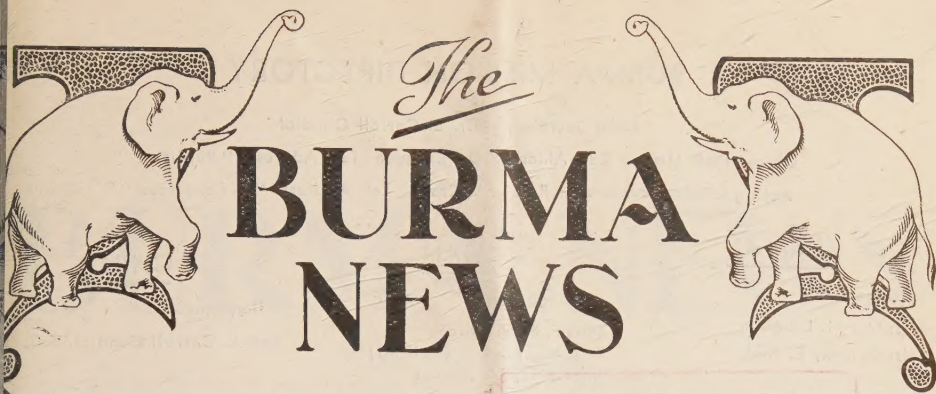




Prayer

Prayer is not a last minute S.O.S. It is admitting that we need God all the time.

Prayer is not a way of getting out of a tight corner you have made for yourself. It is owning up to your mistakes, and letting God put you right.

Prayer is not a magical way of getting what you want. It is the way of finding out what God wants, and getting help to do it.

Prayer is not a way of persuading God to do something which He doesn't want, much as we might like it. It is the desire that God will use us for what He wants, whatever it may cost us.

Prayer is not a substitute for action. It is the necessary condition for right action.

NOVEMBER, 1940

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA

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The **BURMA NEWS**

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Vol. LIII

Rangoon, Burma, November, 1940

No. 11

Burma Baptist Missionary Convention

75th Annual Meeting, Rangoon

October 19-21

The Burma Baptist Missionary Convention, representing more than 1000 Baptist churches of ten different races, met in Rangoon from the 19th to the 21st October. More than 2000 people were in attendance, with 1992 registered delegates and many more attending part of the sessions.

This was the 75th annual meeting of the Convention, and was especially important since October 24, 1940 was the 100th anniversary of the completion of the Bible in Burmese by Dr. Judson.

The Bible Centenary Celebration occupied the meetings of Saturday, which were held in the spacious Judson College Chapel. The Chapel was packed to the doors for the opening session on Saturday morning, and at least two hundred were turned away. Nearly an equal number came in the afternoon. Addresses were given on the value of the various translations of the Bible by leaders of Burman, Sgaw and Pwo Karen races. Saya U Tun Pe, of Judson College spoke for

the Burmans, Thra Chit Maung, principal of Pegu Karen High School, represented the Sgaw Karens, and Sra Mahn Ba Kin, president of the Pwo Karen Bible Training School, represented the Pwo Karen race.

All stressed the important and fundamental work done by Dr. Judson in preparing the Burmese Bible, for the others followed in his footsteps. Tribute was paid to Dr. Judson's evangelistic work as well as to his monumental translation.

The progress in spreading the Gospel in Burma during this century was ably summed up by Rev. H. C. Wilans, agent of the British and Foreign Bible Society in Rangoon. He pointed with pride to the twenty-two indigenous languages in which the Scriptures are now available, and to the splendid record of distribution—more than three million copies of Scripture portions or the whole Bible have been sold in the past forty years alone.

The quotation on the cover is from a leaflet by the Rev. F. T. W. Craske and the Rev. T. Bloomer.

At the close of the afternoon session, the "*Messenger of Light*", a new book-distribution van, was dedicated. This van, operated jointly by the Christian Literature Society and the A. B. M. Press, will tour widely over Burma, with its two workers distributing Scriptures and other Christian literature, and doing evangelistic work as well.

The Convention Concert on Saturday evening was held in Vinton Memorial Hall. Mr. Johnson Kan Gyi, presiding, presented more than twenty musical specialties by groups and individuals from many different churches. They were splendidly rendered and enthusiastically received. The hall was jammed to the doors, and officials estimated there must have been at least two thousand present.

Preaching Services on Sunday morning were held in the different racial languages. Meeting in the Judson College Chapel, Saya U Tha Din of Insein led the Burmese service. In Vinton Hall, the Sgaw Karens heard Thra Bennet of Rangoon. The Pwo Karens met in Brayton Hall and had a stirring message by Sra Mahn Wellington of Rangoon.

The Annual Christian Endeavour Rally was held in Vinton Hall on Sunday afternoon. Thra Po Myat of Henzada, a former president of the Society, brought a splendid inspirational address. A group of girls from the Kemmendine C. E. Society presented a drama, "Let-ma-yoon-taung", ("Hand-Shrink-Not Prison"). Vividly they portrayed the prison experiences of Dr. Judson. Following was the annual business meeting of the Society.

The English Worship Service on Sunday evening in Vinton Hall was conducted by Rev. D. W. Graham, president of the Karen Theological Seminary. The address of the even-

ing was brought by Rev. Cecil Hobbs of the Burman Theological Seminary.

The Business Sessions occupied the day Monday. Reports were presented by the Corresponding Secretary (Committee of Management report, printed on page 286 of this issue), by the Treasurer, and by workers and committees. The Treasurer reported a decrease in giving from the past year due partly to some not having seen in their contributions as yet.

The workers' reports stressed the missionary work of the Convention which is making progress throughout the country. Many baptisms were reported and many more were still "considering."

The Agricultural School at Pyigyidana was represented by Rev. B. O. Case. He told of an extension department for women, to be opened probably in May, 1941.

The report of Judson College was given by the Principal, Dr. U Hla Bu. He reported a large enrolment, and a fine Christian atmosphere. Dr. Hla Bu, the first indigenous principal, and Dr. Gordon S. Jury, the last missionary principal (now vice-principal) clasped hands as a symbol of good will at the close of a report by Dr. E. Chaney, chairman of the Governing Board of the College.

Dr. Chaney reported on the work of the Willis and Orinda Pierce Divinity School. To date, 59 students have graduated, and 23 are now enrolled in the School.

Sayama Daw Hannah, reporting for Mrs. Hackett, spoke of the work of the Orphanage at Moulmein. At present there are fifty children in the Home.

Officers and Committees for the following year were announced by the Secretary, Arthur Shwe Taw. (See his report elsewhere in this issue.)

(Concluded on page 271)



Thirty Years' Service

The people in this picture all came to Burma by the same boat in November, 1910 and are thus rounding out thirty years' service.

Left to right: Mrs. C. E. Chaney, Mrs. M. L. Streeter, Mr. Streeter, Mrs. Frieda Peter Geis, Miss Cecelia Johnson, Miss Hattie Petheram.

Burma Baptist Missionary Convention 1941

Place: — Tavoy.

Time: — 8th and 9th October, 1941.

Preacher: — Rev. C. M. Lloyd, Rangoon, Alternate Rev. L. B. Allen, College.

Committee on Digest of letters: — Dr. H. I. Marshall, Toungoo.

Committee on Resolutions: — Rev. D. W. Graham, Insein.

Committee on Obituaries: — Rev. W. Keyser, Bassein.

Vice President: — Dr. H. I. Marshall, Toungoo.

Recording Secretary: — Rev. W. Keyser, Bassein.

Treasurer: — Rev. C. L. Conrad, Bassein.

Management Committee: — Miss D. Rich, Rangoon (1941)

Rev. D. W. Graham, Insein (1943).

Judson College Governing Body: — Mr. W. A. Sherard, Rangoon, (1943).

All Burma Orphanage, Moulmein: — Mrs. P. R. Hackett, (Superintendent); Miss H. E. Hunt, (Treasurer); Miss Cecelia Johnson.

Trustees of Divinity School, Insein: — Rev. C. L. Conrad, Bassein; Miss C. Carman, Rangoon; Mr. H. C. Gibson, Rangoon.

Arthur Shwe Taw,
Corresponding Secretary.

Our Theological Schools

It goes without saying that the work of the church is dependent to large extent on the quality of its ministry. To the devotion and consecration of the man who is called to the Gospel ministry, must be added training in the specialized type of work he is to do. In Burma the problem of theological education is complicated by the number of different languages. There are thus four different institutions for theological education.

The majority of our Baptist ministers cannot afford a long period of training. Very few of them have the advantage of a college education. The most of them come from middle or high school directly to the Theological Seminary of their own language, whether Burmese or Karen. Some of them, after completing this course, go on to work in the Divinity School, the work of which is conducted in English.

The following accounts, by members of the faculty of the four institutions, give a survey of the work being conducted by these schools.



The Burman Theological Seminary

"Burma cannot be won for Christ until the Burmans are won" is a saying I have heard used a number of times during my short four and a half years in this country. To proceed toward that goal there are three essentials needed: (1) Trained Burmese Christian workers; (2) the Holy Word; and (3) missionaries. trained Burmese Christian workers who are solely dedicated to their task of spreading the "Good News"; the Holy Word which is being read regularly and daily by all Christians in all homes; and missionaries who have come to work *with* the people rather than *for* them.

Let us look at the first essential. Here at the Burman Seminary the aim is to produce young men who will be the leaders in the churches of Burma—leaders who not only have a deep love for Jesus Christ but also possess a ringing message for a needy world. The other day in a class this was one definition given for evangelism: "The art of showing to others the love of God as found in Jesus Christ." That might be our working ideal: to create men who have the art of *showing*—through preaching,

(Continued on page 275)

The Karen Theological Seminary

The Karen Theological Seminary is ninety-five years old this year and is still full of life. We are planning a centenary celebration for 1945 and are looking forward to this time of commemoration. Every year for almost a century young men have gone from it to preach the Gospel and to walk in the way of the Master. Every year the Seminary has opened its doors to new students seeking to prepare themselves for an effective ministry. What you see at Insein is only part of the Seminary, the rest of it is found in these young men who in sacrifice and devotion represent us in their Christian Ministry.

Last February, at our graduation, we sent out sixteen men for service in the Karen Churches. Two of them returned to the Loikaw field and are working there among their own people in Karenni. Another who is the only one in his family to become a Christian has gone to work as an evangelist in the Dalla Karen field. An honor student from the same class is taking a special course in the Pierce Divinity School and upon completion will be a worker with the Young People in the Moulmein Karen field.

From all that I can learn all others are in some form of Christian work and are rendering a good account of their stewardship.

The present school year opened May 29th. For two days, before actually beginning the classes, the faculty met to interview the new students. They came to us from all parts of Burma. We received five from Bassein, four from Rangoon, two from Nyaunglebin, two from Toungoo, and one from each of the Loikaw, Tharrawaddy, Moulmein, and Pegu fields. Each student has a personal conference with the faculty. His record is reviewed and his recommendations are considered. Sometimes we test these new students on their knowledge of the Bible. Always we try to make sure that the man has had a real call to the ministry. We accepted twenty new students for this year's entering class. Some of these are special students but most of them will take the full four year course.

During the last hot season we completed two new buildings for the Seminary. The first is a teachers house to replace a very old building. It is of teak with an iron roof. It stands halfway between the two brick houses and fits the site so well that to look at it now you would think it had been there a long time. It cost over Rs. 3,500. We had not planned to spend this much but due to the war we had to pay more for some articles than we had estimated. The other building is the Hospital. It stands on the brink of the valley across the road from the Smith Memorial Hall and up from the gymnasium. It is of the same material, with a wide veranda on all sides affording extra space for beds in case of an epidemic. Inside, we have room for twelve beds with good light and ventilation. The cost of this building was Rs. 2,700 complete. It should serve us for many years. The money was raised entirely by the Karen Churches.

For this school year we have added music to our curriculum and each student gets an hour of some kind of musical training every day. For a few weeks Mr. Murray Brooks of the Y.M.C.A. gave us an hour and a half a week but since his departure from Burma we have no one to take his place. We hope to secure a teacher of choral music in the near future.

Every week-end some of our students go to nearby villages for evangelistic work and to encourage and strengthen weak churches. Pray for these workers that they may be true witnesses for their Lord and Master. Pray for the Seminary faculty that they may teach and live the Spirit of Christ. We covet your interest and your prayers in the carrying of our work.

David Warner Graham.



Burma Baptist Missionary Convention

—*Concluded*—

Two new missionary couples were presented to the Convention: Rev. and Mrs. L. A. Crain, for work in religious literature at the A. B. M. Press, and Dr. and Mrs. H. B. Whittington, for Judson College.

The Closing Inspirational Address on Monday evening was given by the Rev. Ray Spear, of the Methodist Mission of Pegu.

Thus closed the 75th Convention. One observer remarked, "This must be the most colorful Baptist Convention in the world, with the bright costumes of both men and women of several different races mingling." Certainly it was a real inspiration to all who attended the sessions.

—Condensed from the report by the English Secretary, Rev. C. C. Hobbs.

Willis and Orlinda Pierce Divinity School

Some years ago there was opened in connection with the Burman and Karen Theological Seminaries what was known as the Anglo-Vernacular Department. This was opened by Dr. D. A. W. Smith and the President of the Burman Theological Seminary. The qualifications for entrance were a Tenth Standard A. V. pass. Students were required to take part of their own vernacular. But no degree was granted as no institution in Burma has a charter for granting degrees in Theology. Very few ever took this course. Between the years 1915 and 1927, the time at which the "English Department" was opened, there was only one graduate. When I came to assist Dr. McGuire in the Burman Theological Seminary in 1915 I was asked to take charge of this Department and had for my first pupil Mg Ba Han, who had graduated from High School. He did part of his work in the Burmese Seminary and after graduation became a teacher in the Burmese Seminary of which he is now President. The first class was enrolled and work begun the last of May 1927, in anticipation of the approval of the bodies concerned, which was later given.

Early in 1927 a letter came from Dr. St. John, then Principal of Judson College, saying that there were three boys studying in College who had decided to enter the ministry and asking if we could provide training for such, otherwise they would have to go to Serampore, India. The reply to Dr. St. John was in the affirmative. It was a venture of faith for at that time there were not enough missionaries on Seminary Hill to furnish the staff required for the purpose. Moreover, it was a question as to whether the young men would be satisfied unless they could be assured that the standard of work done would com-

pare favourably with that of Serampore. Both difficulties were soon overcome: the first by Mr. Dyer's acceptance of the proposal that he live on Seminary Hill and in addition to his work as General Evangelist for Burma, become a member of the staff of the A. V. Department; the second by the communication from Dr. McGuire who was then on furlough in America, saying that the Northern Baptist Theological Seminary had just worked out a plan for affiliation of the Baptist Seminary at Ramapatnam, India, with the Northern Baptist Theological Seminary of Chicago and that they would be willing for us to affiliate on the same conditions. Such an affiliation would enable us to give the Th. B. degree which was of similar grade to the L.Th. degree of Serampore, affiliation with which we had previously considered. Convinced that the curriculum of the Northern Baptist Seminary was better suited to our needs we asked for affiliation with Northern on the following terms:

1. That the English Department of the Burman and Karen Seminaries be the medium through which the Northern Baptist Seminary will conduct its correspondence course.
2. That we follow the curriculum laid down by the Northern Baptist Seminary in their catalogue with such modifications as they approve, and that we adhere to their entrance requirements.
3. That the examinations be under our own direction and evaluation.
4. That we report each year the results of our examination of students working for degrees.
5. That to those students who complete the course satisfactorily, the Northern Baptist Seminary will grant the degree earned.
6. That the expenses for diplomas be defrayed by recipients of same.

These terms were accepted by us after they had first received the approval of the Trustees of the Burman and Karen Theological Seminaries and of the Reference Committee, and were finally approved by the Board of Managers of the A. B. F. M. S. The action of the Board, dated May 21, 1929, was as follows:

"Voted, That upon recommendation of the Burma Reference Committee and with the unanimous approval of the Trustees of both the Burman and Karen Theological Seminaries, approval be given to the affiliation of the English Department of the Burman and Karen Seminaries with the Northern Baptist Seminary of Chicago, in accordance with terms stated in Mr. Wiatt's letter of December 26, 1928."

It is noteworthy that the opening of the new Department synchronized with the acceptance by the Mission Conference of the scheme for giving to the indigenous Christians a larger share in the conduct of mission work in Burma, for the two things are very vitally related. The school was affiliated with Northern Baptist Seminary under the name of "English Department of the Burman and Karen Seminaries," which was later changed to "Baptist Divinity School." In order to comply with the terms under which the donation for the new building was made, the Trustees changed the name to Willis and Orlinda Pierce Divinity School".

For the first few years the classes met in the class rooms of the Burman and Karen Seminaries. Then the Karens very kindly let us have the use of one of their buildings which was erected by the Karen Alumni for the A. V. Department. Later still when the mission bungalow known as the "Thomas House" became vacant, the Divinity School which required more rooms occupied that. This one building has for the past several years had to serve for class

rooms, library, and dormitory. Our library and dormitory had already reached the limits of their capacity, so that a new building was very much needed. This, through the generous donation of Dr. Willis Pierce, of San Diego, California, was made possible, and today we are pleased to dedicate this building to the glory of God. The Divinity School thus provided for can grow and expand for some years to come.

Since the founding of the school in 1927 five classes have graduated. The first class consisted of Saw Peter Hla, Saw Mooler, John Thet Gyi and Saw Bwe Ba, three Karens and one Burman. The first three named had done at least a year or more of work at Judson College. The last, Saw Bwe Ba, was a high school graduate. At the end of the first year he dropped out and entered Judson College, in order to better fit himself to do the work required at the Seminary, and while there was accidentally drowned while swimming. The other three completed the four year course and received the Bachelor of Theology degree from the Northern Baptist Theological Seminary, on the 28th of February 1931. In the next class of six, which graduated in March 1934 there were two young ladies, and one B. A. student from Judson College. The next class of five finished their four years course in 1936 and then, all save one, went to our Agricultural School at Pyinmana for a one year special course, and received their diplomas on completion of their work there. The fifth boy had to drop out because of tuberculosis and, we regret to say, died during the year. The fourth class consisted of three who, though having the required work, in 1938, did not receive their diplomas until the next Graduation Exercises in 1939 when two more graduated, making a total of 18 graduates to the end of the school year in March 1939.

Of the sixteen young men who have graduated, six are now pastors; three as teachers in Seminaries and Bible Schools; two are Christian Endeavour District Secretaries, each having 80 or 90 societies to visit; one is a travelling evangelist for work among Indians in Upper Burma; two are employed by the Christian Literature Society of Burma, one as a translator and the other as distribution secretary; one is the Boys' Work Director of the Y. M. C. A., and I regret to say that one was brutally murdered. The two young lady graduates married, one after having taught for a year in one of our Bible Training Schools, the other after having spent about two years in evangelistic work. The field thus covered is a wide one and the opportunities for service varied.

W. E. Waitt.



Editor's Note: Dr. Wiatt, former President of the Divinity School, wrote the above article shortly before leaving for retirement in America.

Dr. C. E. Chaney, the present President, furnishes the following facts in regard to present enrolment: Full time students, fourteen; part-time students, nine; total, twenty-three. Races represented, Burmans, Karens, Assamese, Chinese and Indian. Fifty-nine have already graduated, twenty with the B.Th. degree, the balance short-term students.



Judson Bible Centenary Articles

Offprints have been taken of the series of articles and addresses which have appeared in the "Rangoon Gazette". Complete sets of these, stitched together in booklet form, may be had from the Bible House or from the A. B. M. Press at 8 annas a set, postage 2 annas extra.

Pwo-Karen Bible Training School

121, Mission Road, Rangoon

The Pwo-Karen Bible Training School was instituted in the place of the Old Karen Women's Bible School in 1935 as a co-educational school for boys and girls to be trained for the service for Christ. Since then ninety-two students—twenty-five boys and sixty-seven girls—have been enrolled, and they came from the six Mission Fields, including the self-supporting Karen Mission. The reason why there were more girls than boys was that the public were under the impression that this Training School, taking up the place of the Old Karen Women's Bible School, was meant for women only, and they came to realise the facts only very recently. Since then nine boys and thirty-seven girls have been graduated, and about forty of them are on active service in their respective Mission Fields with very satisfactory results.

Ordinarily the School provides a three-years' course; and, for Special Students, two years. The First Year's Course comprises Life of Christ, Old Testament Outline, Religious Education through Story Telling, Geography of Palestine and Sermon on the Mount. For the Second Year's Course Life of Christ continued, Old Testament Outline continued, Evangelism, Church History and Parables of Christ. For the Final Year's Course Life of Christ last part, Ecclesiology, Paul's Life and Letters, Bible Origin, the Meaning of the Cross and Preaching. In addition Music and Notes Reading for all the students, Class Discussion for the combined Second and Third Year's students on Comparative Religions and Pwo-Karen Readers for the First and Second Year's students. Each class, therefore, has not less than 22 periods a week, and the three regular teachers are very much hard up with

such a heavy programme without any text-book in their own language. The relief by Dr. C. E. Chaney for three periods a week is, therefore, greatly appreciated.

The School is in sessions for seven months for Theoretical Work from June to December, with a break of one month in October. During the sessions, the students are divided into four Evangelistic Groups visiting the homes in Rangoon on week ends. During the summer holidays, the students are required to devote two months to practical work in their respective mission fields under the direct supervision of the local trustees concerned.

Buddhism is the religion of the land, and as such Buddhist faith has had a very strong hold upon the grownup religious-minded people. It is not very easy to deal with such Buddhist Faith ingrained people. However, children are found to be otherwise, and attention is therefore directed to them in the form of opening classes for Reading and Writing, Moral Lessons, Play and Dialogue, Sewing and Knitting, Paper-flower Making, Singing and Recitation. Of course the parents are overjoyed to see and hear their children sing and recite learned words and taking part in moral play and dialogue. We thus come to win the hearts of grownup people through children.

Nevertheless, there are exceptional cases of reverses as for example: One boy of about twelve had acquired the habit of kneeling and reciting the Lord's Prayer by the bed side before lying down to sleep. One evening his father, who chanced to retire early that particular night, heard his son reciting something, and asked what he was doing; for the father could not understand the Karen. When the son innocently replied that he was saying the Christian Lord's Prayer, the father got wild and kicked his son then and there, and forbade him ever to attend the Christian classes.

These are the works of our graduates, and women appear to excel men in the art of dealing with children. About ninety per cent of the Pwo-Karens are still Non-Christians, and the work before us is tremendous. Please remember the Pwos in your prayers.

Sra Aye

Pwo-Karen Bible Training School.



Burman Seminary --cont'd.

Daily Vacation Bible Schools, social work, rural reconstruction — the great love of God as revealed in our Lord and Savior.

The Burman Seminary gives itself not only in training men for the work among the Burmans. It has served all races. Every year the graduating class has young men speaking several mother tongues. This year's fourth year class has a Burman, a Pwo Karen and two Chin boys — three different languages among the four boys. Furthermore, this school has almost from the beginning and is now training leaders for the far frontier hill places as well as for the delta area. This year's enrolment has Burmans, Sgaw Karens, Pwo Karens, and Tamils, mostly from Lower Burma; while there are Chins from Sandoway side and Taungthus and Lahus from way up in the hill country.

With regard to the present staff of the school: a good word for U Ba Han is in order because of the excellent way he is continuing to carry on as President of the school in his able, efficient and consecrated way even in the face of certain difficulties which have been his this year. We are grateful for U Chit E, a retired inspector of Schools who is now one of our teachers. Also, when one of the "old boys" returns to the school as a teacher it is an event — such is Saya Kan Shwe of Prome who returned this year and is winning his way with the boys.

An event which happened not long ago is one which should be mentioned along with the school year — that of the appreciation which the school expressed to Saya U Tha Din who, upon retirement at the end of last year, had served over forty years as teacher in this school. Being won to Christianity from Buddhism while a “pongyi”, he was able in later years to teach very well the courses on Burmese literature.

But this is not a school without a problem. It is no small one. At our last trustees' executive meeting we discussed it again — that of finding places for the boys who are graduated. More are being produced than are being absorbed in the vineyard. The churches do not call them — not that the churches all have pastors, for there are many churches which are pastorless. Many do not feel they can pay a salary. So, the possibility of having an entering class only every other year — similar to the Training College — is a proposition to be considered at the next Convention this October. How our churches need the *vision of giving*. We need Christians who know what it means to *GIVE*. We need people who are sincere in their *tithing*.

And in the meantime we will try to be true to our ideal of graduating men who can be called “true ministers”:

“A true minister is a wise builder. He builds temples of virtue and character. He is a minister of reconciliation. He is a son of consolation. He is a flame of inspiration. He is a true ambassador of goodwill, a prophet of hope, a friend of man, a servant of God.” Cecil Hobbs.



Walnuts

Mr. Dudrow of Myitkyina is expecting to be able to supply walnuts again this year. Write to the A. B. M. Press and reserve your supply.

Price 8 annas per hundred.

Ordination Service

An ordination service took place on Friday October 18, at 6 p.m. in the Lanmadaw Burmese Baptist Church, Rangoon, when Mr. B. Sreenivasam, B.A., B.Ed., B.D., Honorary pastor of the Andhra Baptist Church, Rangoon, under the auspices of the Seventeenth Burma Baptist Indian Convention, was ordained. The Rev. E. C. Conduct, M.A., D.D., Field Secretary of the A. B. Mission and Missionary in charge of the Indian work of the A. B. Mission in Burma, presided.

Dr. Conduct delivered the ordination address on the theme of Paul's vision, the gist of his address being expressed in the following words: “One has to be a visionary in order to be a Missionary.” In a rough block of stone Michael Angelo saw an angel, and with that vision he cut away parts of the stone and brought out the angel in it. Visions are the beginning of all great achievements.

The Rev. M. L. Streeter, station missionary of Tavoy and General Evangelist of the A. B. Mission, gave the charge of ministry to the candidate exhorting him to be a great example, a good soldier and a good worker. This was followed by the laying on of hands of ordained ministers, in which the following took part: Dr. E. C. Conduct, Field Secretary, A. B. M., Dr. C. E. Chaney, Principal, Baptist Divinity School, Insein, Dr. G. S. Jury, Vice-Principal, Judson College, Rev. M. L. Streeter, Rev. T. B. Joseph and Rev. K. A. Rao. Dr. Jury offered the ordination prayer as the Ministers laid their hands on the candidate.

The service came to a close with the benediction pronounced by the Rev. P. Sreenivasam.

D. I. Clement,
Secretary,

Burma Baptist Indian Convention

A. B. M. School, Maymyo



A group of girls from the Maymyo School, in costume for a pageant.

We refer to our school as above because no longer is the school typically a girls' school. This year boys have been admitted into sixth standard and we plan to admit them into seventh standard next year. This is necessary in order to open the standards for the few girls we get these days.

Our enrolment continues to be around 300 each year. Probably we shall have more next year as we expect fewer to leave for the Government school as their classes are held in many places due to the loss of the building this year by fire. But when the new Government building is erected with still lower standards opened than formerly we may have a decrease in enrolment.

As there seem to be too few interested in Home Arts courses to maintain them as such that work has been discontinued except as a little is given to the girls taking the regular Anglo-Vernacular work. We still have the weaving machine operating. The girls all have sewing and occasionally we give them some cake making.

Since we have so many boys we have a small sloyd (manual arts) department. Cushing School kindly sent us a helper for a month or so last June and now the teachers of the middle school are carrying on with

their own classes. The girls enjoy this work as much as the boys. In November we plan to have a sale of the articles made.

The school is contributing to the War fund. Each month our donation has gone in. During October we gave a concert. The proceeds of this was turned over—half to the work of War Comforts and half to the general war fund. Because of the splendid patronage of the community we were able to contribute Rs. 300 at this time.

We welcome inspection at any time. A careful checkup was made at the end of the first term's work and each teacher was found requiring her pupils to do careful notebook work in the various subjects. We are sorry not to have Dr. Josif to visit us with his helpful suggestions.

—Laura Johnson.



Taunggyi

To the Rest Haven Constituency.

I expect to leave not later than November 1st for a six months leave furlough in India and Ceylon. Mrs. St. John has kindly taken over the Superintendent's duties at Rest Haven and so the St. Johns will occupy my home "Rockbound" during my absence. Please write Mrs. St. John about your sick ones who need Rest Haven care and she will advise you about their coming and take the best possible care of your girls or teachers while they are here.

My address for a time will be,
"Keswick" Missionary Home,

Colpetty, Colombo, Ceylon.

Later, when the weather grows warmer I plan to go to the hills of India, am not sure yet just where for there are several lovely stations to choose from. I hope to return in June able to carry on at Rest Haven again till permanent arrangements can be made for the future medical and nursing care of those here, as well as for the Superintendent's place.

Lizbeth Hughes.

Pyinmana Agricultural Institute 1940

The Annual Institute at Pyinmana is probably the best place in Burma to get a cross-section of the progress of rural reconstruction in Burma to date. I therefore present this report as a composite picture of the 1940 Institute for those who were unable to attend.

The Religious Emphasis. As in the Mission Agricultural School, the students are constantly reminded of their relationship as "fellow-labourers" with God, so at the Institute one is continually impressed with the fact that only Christian farmers can produce "Christian pigs" and poultry, toward the self-support of a permanent Christian church and constituency.

Each day opened with a short prayer service at 6-15 a.m., followed by the morning Bible study. The study period was led for the first five days by the Rev. George Appleton, Holy Cross College, Rangoon; the second five days, under the direction of Rev. M. L. Streeter of Tavoy, were spent with "Mountain Peaks of Ephesians."

Daw Hannah, who has served so magnificently in the field of Vacation School work, presented definite methods and programs to direct and inspire all of us in this most vital type of modern evangelism.

Of increasing interest and importance from year to year is the *Youth's Conference*, held on Saturday and Sunday. The programme emphasized the Building of Christian Youth, Youth Activities Today, What the Church Can Give to Youth, and What Youth Can Give to the Church. Among the leaders were Rev. David Graham, Thra Roland, Saya U Ba Tun, and Saya Kya Myint. Devotional and consecration services were led by Saya U Chit Pe, Rev. Cecil Hobbs and Daw Mya Kyi.

The closing hours of the first day were significant in presenting the Material, Social and Religious Contribution of the Women of Burma, by Daw Sein Tin and Daw Mya Kyi. A recognition and utilization of their contribution to the life of Burma is essential, indeed, in winning Burma to Christ. But the earnest and forceful words of Say Ba Tun of Pyinmana and Samo H Aung of Yamethin made plain the duties of Youth in the Home and the fundamental importance of Choosing Friends preparatory to establishing Christian homes.

On Sunday the Conference was addressed in the morning by Say John Thet Gyi of Rangoon. The afternoon, closing session of the Conference took the form of a Youth Mass Meeting led by Thra Ya Gyaw.

Information Features. Government experts have been very willing to render technical help to this group of representative leaders. This year no less than seven leaders were present, speaking on such varied subjects as "Healthy Homes," "Village Nutrition Improvement," and "Kain Crops," and others. Such contributions did much to broaden the vision of us all.

Specific work for various races was discussed by leaders of the work among these different peoples. Mr. W. H. Cummings, director of rural improvement work among the Kachins, spoke on Kachin Economic Improvement. Thra Pa U and Thra Ya Gyaw discussed the question of Improvement for Hill Karens, showing the possibilities within the reach of all who are willing to break with the "struggle-for-existence" method of their fathers.

Under the general heading "Healthy Personal and Social Living", Mrs. Robert Horton, who has newly come to Pyinmana, and Miss Bertha Dickason of Judson College

have the Institute a comprehensive and detailed treatment of personal and social hygiene. Simple treatments and first aid methods were demonstrated; more serious illnesses and diseases were explained and their treatment outlined. Mrs. Dickason, assisted ably by Ma Hla Sein, fearlessly presented the physical and social implications of the spread of the venereal diseases in Burma, and pointed out what can be done to stem the tide. We were made to see how Christian idealism can be practiced in such social relationships, as well as in other forms of Christian living.

Mr. Case and Mr. Smith of the Agricultural School Staff, in addition to their special lectures, arranged visits to all parts of the farm which enabled all interested ones to get an abridged conception of what the four-year course at Pyinmana gives to the conscientious pupil of the school.

An introductory announcement was made concerning the proposed Home Crafts School for Girls at Pyinmana soon to be opened in memory of Mrs. Case, and sponsored by the Woman's American Baptist Foreign Mission Society as a special project in connection with the celebration of their Seventieth Anniversary.

The enrolment of 170 men and 94 women does not tell the whole story, for large groups came from Toungoo, 24 men came from the Karen Seminary at Insein, and several women from the Burman Women's Bible School.

To all well-wishers and supporters of the Institute, Pyinmana says, "Come in 1941."

M. L. Streeter.

Sidelights of the Pyinmana Institute

The 20th Annual Workers' Institute at Pyinmana Sept. 24 to Oct. 4 was attended by 264 people outside the school, of whom 94 were women. Preceding the Institute a two day conference was held of agricultural supervisors when the progress of our extension work was reviewed and plans laid for next year. How to adapt the principles of strip farming to the needs of Burma's hillsides was considered. Strips of forest between taungya fields as recommended by the forest department tend to harbour too many wild animals destroying crops. Strips of "Thekke" grass kept free of trees and shrubs might be more desirable and would provide thatch for village homes and prevent erosion. Progress of taungya improvement demonstrations the first year in the Karen hills was encouraging. Pigeon Pea and New Era Cow Pea following paddy were doing well, bringing in more to eat and more to sell in this very poor region.

Home Crafts for village improvement received special attention. Mrs. Dickason of Judson College pointed out how the comforts of the most humble village home could be improved and what health safeguards should be placed around the home. Among visitors specially interested were students from the Karen and Burman Women's Bible Schools. How home and health welfare work could be carried on along with evangelistic work by Bible Women was discussed and plans were laid to start home welfare demonstrations near Pyinmana using

You Never Can Tell

A breakdown of a pump motor in one of the mission schools was diagnosed as "Due to the presence of a lizard in the switch, so that one line did not make contact." (Quotation from service company's letter.)

The last time this motor broke down, it was due to ants in the switch.

Incidentally, the switch has now been sealed tight.

Bible Women with special home skills and knowledge of handling a home medicine chest for treating common village ailments.

The Youth's Conference during one week end brought in an additional hundred young people. The problems of enlisting youth for the church and improving the service of the church for youth and consecration of the friendships of youth to Christian advance were themes discussed. The challenge to youth to dare attempt the difficult in service for Christ was emphasised. The twenty-four young men who came from the Karen seminary at Insein helped lift the spirit of all.

Immediately following the Institute, I made a trip to Maubin in the Irrawaddy Delta to teach at the Pwo Karen Workers' Class where we took up some of the problems of flooded areas. In this district are large stretches of land outside the embankments and when the river rises the land is covered, looking like a great lake with the houses standing out of the water on tall stilts. People must go around in boats and the crops are drowned out. Sometimes rice is planted as much as three times in a year on a given piece of land and then drowned out by the floods. Short lived crops are needed which mature without rainfall in the short period after the floods go down and before the ground dries up. Also there are possibilities for nurseries planted on platforms raised above the water and then for the crops to be transplanted when the dry land following the flood is cultivated. The land is very fertile with fresh silt and good crops could be produced in the dry period. These flooded areas which are extensive in Burma appear to have some special opportunities now being little used, and in these areas are many of our Karen village churches needing help. The New Era Cow Pea distributed from Pynmana has been found

to grow well after the floods subside and we plan to give assistance next year in marketing the surplus seed with the help of some of the Pynmana graduates in the delta.

At the Institute it was proposed to promote a special "Day Of Prayer For The Cultivator and His Crop" so that he should realize his dependence on God and that he is a trustee of a heritage received from God. The first Sunday in July is proposed for such a day.

Brayton C. C.



Books of Interest to Rural Workers

The Agricultural Missions Foundation, 156 Fifth Avenue, New York, will supply single copies of the following publications without charge. Please indicate by number when ordering.

279. Report of Rural Missions Conference. Cornell University, Ithaca, New York, February 9-10, 1940. Summary of findings of Conference held in connection with Eleventh Annual Cornell School of Missionaries.

280. A New Experiment in Rural Evangelism (China), by Harold Matthews.

How new life was brought to rural churches by a carefully planned comprehensive and cooperative program.

281. Advisory Conference on Christian Home-Making in West China, Mabel R. Nowlin.

This paper tells in detail how Christian forces in West China are to go forward with a vital program in Christian home-making.

282. Christian Standards of Living in Home and Community, by L. W. Fred Bryce.

A challenge to Christian forces to provide Christian standards of home and community life by the author of *The Child in the Midst of Comrades of the Road*.

283. Teaching of Crafts and Skills, W. Lammond.

A brief but common-sense practical approach to the problem of teaching crafts and skills as a vital part of the local Christian program.

II-Burma Bible Assembly 1941

Victory is a word that expresses a common desire of all people, young and old. E. Stanley Jones in one of his books states this fact which he says came out of years of experience dealing with people: "the most urgent necessity in human living is to be able to face life victoriously". Sermons are being preached on themes like this: "The Secret of Living Victoriously". And books, excellent books, are being written under topics of this nature: "Victorious Living", "How to Master Life", and "Living Triumphantly". Everybody wants to be victorious or successful in life. And what enthusiastic, energetic, devoted Christian young person does not have this desire? You have many of them in your school, church, community. These are the youth we are calling for the coming Bible Assembly which is to be held next April at the old stamping ground, Maymyo.

The theme for this coming Assembly is VICTORIOUS LIVING. Many of the courses are centered about that attractive and stirring thought. To state a few courses: "Victorious Living in the Early Church"—which will be the Bible study classes as we study "Acts"; "Victorious Christian Youth in the Nation"—in which the whole matter of nationalism and citizenship will be thought through; and "Victorious Christian Living"—using possibly one of the above mentioned books or Fosdick's little book "The Manhood of the Master" for the basis of the discussion. There are to be other courses on Rural Reconstruction, Sunday School Methods, Christian Endeavor and other methods courses. As usual they will be provided in the different languages.

The missionary and pastors and others in every station or school can be of help in encouraging the youth to go to Maymyo. Show them how to save toward expenses. There are still about five months which is adequate time to save sufficient a sum to make the pilgrimage to the Bible Assembly. Watch for later notices and information.

Cecil Hobbs.



Help for Photography Troubles in the Tropics

During the 1939 Cornell School for Missionaries, a number of missionaries from the tropics who had been having discouraging results in their photographic attempts got valuable help and advice from Professor Elmer S. Phillips of the faculty. At the request of the missionaries, Professor Phillips has compiled a list of "Helpful Hints for Users of Photographic Material in the Tropics." This material may be had by writing to Professor Elmer S. Phillips, Roberts Hall, Ithaca, New York, or to the office of the Agricultural Missions Foundation.

— *Agricultural Mission Notes.*



Arrivals

October 10, Dr. and Mrs. H. B. Whittington, for Judson College, from Seattle via "Hiye Maru," from Hong Kong via "Hai Lee."

November 4th, Dr. Anna B. Grey, returning to Ellen Mitchell Memorial Hospital, from San Francisco via "President Garfield" to Penang, and "Chaksang" to Rangoon.

November 12th, Rev. and Mrs. J. G. Beckerley, for Judson College, from San Francisco via "City of Norfolk" to Penang, and "Hai Lee" to Rangoon.

Annual Reports

As was done last year, we are planning to compile a comprehensive report of the year's work in our fields to send to the Home Boards and the Mission Press has agreed to print it in the "News." While those reports are not to be sent in until the end of December I am sending out this reminder this early so that our missionaries and workers will have it in mind and collect such information as will represent our work most vividly to those who will read this report. What is most desirable is a "bird's-eye-view" of the progress of the work in each institution or field, recent activities or new methods in evangelism, education, medical work, etc., etc., and stories of "human interest." Let us all co-operate to make this report worth-while.

It may interest you to know that several hundred copies of last year's report were sent to the home offices for distribution among members of the Boards and others.

E. Carroll Conduct,
Field Secretary.

Mrs. E. Tribolet

Word has recently come of the death of Mrs. E. Tribolet, who served in evangelistic and educational work in Burma from 1888 to 1926. She passed away in Cleveland, Ohio, July 25, aged 79 years.

Miss Melissa Aldrich came to Burma under the Woman's Board in 1888, and was designated to Chindwin work in Sandoway. In 1892 she was married to Rev. Emile Tribolet. Together they went to Bassein, engaged in both educational and evangelistic work, built up an excellent central station school, and toured both the Bassein and Myaungmy districts. Later, in Mandalay, they continued educational and building work, and contributed vitally to the work of the mission. Their last station was Myingyan, where they served both churches and schools.

Mr. Tribolet's death occurred in 1934. Mrs. Tribolet returned to her homeland in 1926.

Burmese Language Examinations

The following members of the American Baptist Mission sat for the 1934 Burmese examinations, with the following results, as announced by the Chairman of the Language Committee:—

Elementary:—

Rev. L. A. Crain	With Credit.
Mrs. Crain	Pass.
Miss M. Dixon	Pass.
Mr. C. R. Horton	Pass with exception of Dictation.

Intermediate:—

Miss R. Christopherson	Pass in Oral Section.
Miss D. Rich	Pass in Oral Section thus completing the Intermediate Examination.
Miss Wiley	With Credit.

Advanced:—

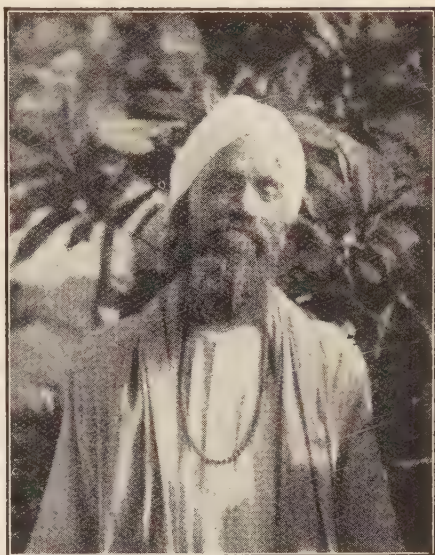
Rev. C. Hobbs	With Credit.
Mrs. C. Hobbs	With Credit.

Radha Dass—Christo Dass

Radha Dass is a Sikh; a member of particular branch of the Hindu religion. He has been, moreover, a preacher and teacher of the Sikh faith. But for a number of months he has not been satisfied. This is the way he puts it: "Our religion tells us that we ought to be better, but it doesn't tell us how to become any better."

But Radha Dass heard of the religion of Jesus Christ. Near the Sikh temple where he was worshipping is a Christian church. He became acquainted with a Christian minister, who told him of the love of God. At last Radha Dass found what he was looking for. "My old religion told me about God, but in the Christian faith I come to *know* God. I'm happier than I've ever been before!"

So Radha Dass was baptized, a few days ago, in the chapel of Judson College in Rangoon. When he was baptized, he said he wanted to take a new name. "Radha" means "be-



loved of Krishna"; "Dass" means "servant." So the "servant of Krishna" went into the waters of baptism, and the new man who rose from the water is "servant of Christ"—Christo Dass.

From Friends at Home

From Mrs. Ola Hanson:

707, 26th Street, N.E.,
Canton, Ohio.

How many times my thoughts go out to Burma, and especially now since there are so many dark clouds in this old world.

Now my work is among our home churches—I am kept busy much of the time doing deputation work—My Fall schedule begins the 1st of September when I go to Kansas—I hope to see Dorothy Sword enroute.

Just now I am in my son Leslie's home here in Canton—He and his wife are in Mt. Hermon, Mass.

How I enjoyed meeting the Englands at the N. B. C., in Atlantic City. It didn't seem a bit difficult to speak Kachin and was it fun. Remember me to the Burma friends.

—Minnie J. Hanson.

From the Edens:

815, Coventry Road,
Berkeley, Calif., U. S. A.

We left Portland April 1st. The four of us drove to Denver. I went on to be with mother a month, then when Doc went to Atlantic City he stopped on his way back and we went to Green Mountain Falls from there. We spent June there. Later we went to California and found a very nice house with a view of the two bridges at San Francisco and Treasure Island and Alcatraz. If it is clear we can see San Francisco.

Jane Eden.



From the Cummings':

Thalassa Cottage,
York Beach, Maine,
July 30, 1940.

Here at the cottage we have had fifty-nine guests so far this summer. This is the family rendezvous for the summer, open to all members of the great family of Burma missionaries on furlough. Come and see us on your next furlough!

John E. Cummings.

Pegu and Thonze

I did not get a contribution to the September News because at the end of the month I was deep in our Pegu Preachers' Bible Class. Went to Insein the 23rd August to help Irene celebrate her birthday, and stayed the 24th to help the Hobbs celebrate their wedding anniversary. Had two big eats. Stayed with the Hobbs, that explains it! Preached at the Insein Burmese church Sunday the 25th and came home in the evening. Found water over the road in one place, but got through all right.

The 26th we began work with our preachers. Nine preachers, Bible women and laymen attended for twelve days. For two hours each forenoon we studied together the Gospel of John. Found it refreshing and full of life. The teacher got more out of the studies than the class did. No reflections on the class either. For an hour in the afternoon we studied or rather discussed worship as conducted in our churches. We used Ziegler's book as a basis, but as it was prepared for Indian jungle churches, and they are mostly illiterate it was difficult to adapt it to our situation. But using ideas from that we found plenty to discuss in our own situation.

We finished that on Saturday the 7th, and as usual, as the 8th was the second Sunday in the month we went to Daiku for a service, and drove on up to Nyaunglebin to visit Miss Petheram, and on Monday to officiate at a wedding. Then we rested for a week. But the 16th, Irene and I drove over to Thonze in the morning. Miss Hesseltine had asked that I help there in a preachers' Bible Class also. She had made all the arrangements and had invited the preachers of three fields to attend. They came

from Prome, Zigon and Thonze. Twenty-one preachers, three Bible women, and enough laymen and women to make a total registration of thirty-three. We held twenty sessions. The highest attendance was twenty-seven, the lowest twenty, with an average of 22.7. Again we studied the Gospel of John. The class seemed to grow in spiritual life as we studied together. It is a wonderful book, and grows on one as it is studied. We also, again, spent an hour in the afternoon in a discussion of worship problems. Some things were discussed that seemed new to our preachers in both classes.

Probably a large part of the benefit that the preachers received was their fellowship together. They organized prayer meetings and held thirteen in different homes of Thonze. They all ate together. One half day we suspended our regular work and attended the funeral of Thra U Sa Baw at Tharrawaddy. Were glad to see several Rangoon and Inseinites there. We finished our class work on Friday the 27th as some of the preachers felt it their duty to be at their Churches on Sunday.

The last event was a prayer meeting at Miss Hesseltine's at which I reviewed the work we had done and the preachers expressed their appreciation of the benefit they had received, and the way they had been entertained. Then after singing "Blest Be the Tie that Binds", we had a cup of refreshment and went home. The preachers said they had sharpened their "Dahs" and were now going out to use them. To give a good measure I have preached at two of the out-station churches on the two Sundays I have been here. I am going home to rest now till I have my last attack of Reference-Committee-itis.

M. C. Paris

Kutkai

Our Conference for our Teachers and Pastors and leaders was as usual well attended—between two and three hundred attended the sessions. In checking up on our net increase for the year we found that we have 260 more Christian families now than a year ago this time, and that 352 have joined us in baptism.

The outstanding event was our large communion service on Sunday with our new Chapel packed to the doors. At the service we baptized three young men, one of them the son to one of the strongest Kachin Chiefs along the border of Yunnan. This young man, in spite of much opposition from his father and relatives, had fully made up his mind to take this step and came of his own accord. Then not less than six deacons were set aside by the laying of hands. Nine mothers brought their newborn babies for a service of dedication. At this service we also took up an offering for the air raid victims of Great Britain. Rs. 80/- thus came in and was handed over to the Government.

Another great success was the concert given by the Woman's Society of our Kutkai Church. Not less than Rs. 156 was collected at this time.

Our greatest need is still more and more workers in the great harvest. A Circle Headman came and asked for an evangelist to come to his large territory, still untouched by us. He and several of his villagers were ready to become Christians at once if we only would send them some one to show them the way. G. A. Sword.

Marriage

We are happy to announce the marriage of Miss S. Harriet Gibbens, of the E. M. M. Hospital, to the Rev. R. E. Acheson of the Methodist Mission, Mawlaik, on Monday morning, 11th November, in the Chapel of Judson College. The ceremony was performed by the Rev. H. C. Willans.

Pegu Parent-Teachers' Association

Having heard with interest of other people's success with Parent-Teachers' Associations, we decided that Pegu should try it. The teachers themselves had proposed it, and were enthusiastic.

On September 14th we had our first meeting, having sent invitations to all our parents. Only about thirty parents came, out of the 118 homes represented in the school. Some came, however, from Daiku and Mokpalin, which was an encouragement. We organized and hope to see the Association grow. After the Superintendent had explained our reasons for wanting such an organization, and the officers had been elected, one of the doctors of Pegu, who has two children in the school, gave a talk on "The Cause and Prevention of Tuberculosis among our Children". At the close tea was served.

The parents seemed enthusiastic, finding a place where they could get acquainted, both with the teachers of their children and with each other. Although we had hoped for a larger turnout, we are not discouraged, believing that the spirit will grow and that more of our parents will join us.

Mary L. Parish.



A Bit of Help!

The Editor has been collecting bits of "News from the Folks in America" from letters that come to his desk. Surely many of us on the field are hearing from those on furlough and those in retirement. Many of their letters doubtless contain items of interest to all of us. Why not send in excerpts from their letters as they come? It will help to make the NEWS more interesting to everyone.

Report of the Committee of Management of B. B. M. C. the 1939-40

The Committee has held three meetings during the year. Amongst the things done was the appointment of Thra Toe Khut as Recording Secretary in place of Thra Maung Gyi who has died. Mr. Conrad was appointed Treasurer in place of Rev. E. T. Fletcher. Saya Ah Pan of Tavoy, Chinese worker, was dropped from the list of workers. Thra Setlar of Siam, Karen, has resigned. Saya Tun Byu, Mon worker in Siam, has asked to return to Burma, and to be relieved of his work.

The final report of the Debt Raising Sub-Committee of Judson College was received and the Sub-Committee discontinued. As Moulmein could not see its way to entertain the Convention, Rangoon was asked to do so, and the different groups there as usual accepted the responsibility, although the Convention had been held there since it was in Moulmein.

The most important work that the Committee has done is in connection with the celebration of the Centenary of the printing of the big Judson Bible in Burmese. The Convention voted a year ago to hold an extra day this year to celebrate the event. The Committee decided that it would be better to hold the celebration on the first day of the Convention, Saturday, 19th October; Judson College was decided on as the place of meeting. Then the Committee decided that the hearing of reports and the other business of the Convention be held at the Vinton Memorial Hall, Ahlone, on Monday, the 21st October. The Programme was arranged in conjunction with the Secretary of the British and Foreign Bible Society, who has co-operated very enthusiastically with our Programme Committee. The Mission Press has print-

ed a memorial edition of the Judson Psalms, with the picture of Dr. Judson, and a facsimile of the title page of the 1840 edition of the Judson Bible, and are in process of getting out a new edition of the entire Judson Bible. Mr. Willans, Secretary of the B. & F. B. Society, has published a small booklet of the life of Judson, especially in connection with his work of Bible Translation. It is in English, Burmese and Sgau-Karen. The Committee has also decided to ask churches of all races and denominations to use Sunday, the 27th October, as a local celebration of the printing of the Bible in Burmese. The Committee took every step possible to advertise this widely.

Respectfully submitted.

M. C. Parish, Chairman.

21-10-40



Rural Life Sunday

The following resolution was passed at the Burma Baptist Missionary Convention:

Whereas those who cultivate the soil and plant the seed are trustees of a heritage God has given to support the life of succeeding generations of men, and since these workers need to realize they are co-workers with God and continually dependent on Him,

And also whereas those who reap the fruits of the field or make use of them for food and raiment, need to be grateful to God for these mercies and should regularly offer to this service a part of these gifts,

RESOLVED,

That one Sunday each year be set apart as a special Day of Prayer for God's blessing on the Cultivators of the Soil and the Seed which they plant, and that the first Sunday in July be observed for this purpose by the Baptist Churches of Burma.

BURMA MISSION DIRECTORY (contd.)

GENERAL WORK

HOSPITALS

Moulmein- E.M.M. Hospital

Miss Mildred Dixon
Miss Anna B. Grey, M. D.
Miss Grace R. Seagrave, M.D.

Namkham

Harper Memorial Hospital

Mr. & Mrs. Gordon S. Seagrave,
M.D.

Karen Seminary

Rev. & Mrs. D. W. Graham.
Pwo Karen Bible Training School
Rev. & Mrs. C. E. Chaney, D.D.

KAREN WOMEN'S BIBLE SCHOOL

Rangoon

Miss Charity Carman

AGRICULTURAL SCHOOL

Pyinmana

Rev. B. C. Case
Mr. & Mrs. C. R. Horton
Rev. & Mrs. J. M. Smith

SCHOOL FOR MISSIONARY CHILDREN

Taunggyi

Miss Frances M. Ryder

JUDSON COLLEGE

Rev. & Mrs. L. B. Allen, M.A.
Mr. & Mrs. F. G. Dickason, M.A.
Mrs. Michael Billane, M.A.
Mr. O. N. Hillman, Ph.D.
Miss Helen Hunt, M.A.
Rev. & Mrs. G. S. Jury, Ph.D.
Mr. & Mrs. S. H. Rickard, B.A.
Miss Marian Shivers, M.A.
Mr. & Mrs. D. O. Smith, M.A.
Miss E. Eloise Whitwer, M.A.

CUSHING SCHOOLS

Cushing High School
English High School

INSEIN SEMINARIES

Divinity School

Rev. & Mrs. C. E. Chaney, D.D.

Burman Women's Bible School
Miss Beatrice Pond

Burman Seminary

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